[redacted]

Must Remain in
Transcription Room

M 1447

Palo Alto - Group II

Tuesday, August 13, 1968

Mr. Nyland: Are you all sitting there, or is it standing? Sitting, good.

So, tonight we will continue with where we left off last night, that is that, instead of having a general talk where I do most of the talking, it will be questions, and answers, to the extent that I can answer. There's one thing you must now remember, and I said it last night after the meeting in Berkeley. We talk about affairs, ideas, and concepts which have a very definite meaning in a person's life. It is not just a general discussion of certain events or even experiences with which we are familiar. It has to do with the possibility of a development of man, which for him in the state in which he is, is not natural, and when one talks about the possibility of an evolution, something else becomes very important, because it has to do with the continuation of life, or at least the placing of an accent of your life, where you live and what is important for you, and to whatever extent you hope that there might be a continuation of that even after you would die, physically; that the subject is not ordinary matter. It is not subject for a tea party and a little bit of discussion. It has to do with something that is within you, mostly your spiritual existence, your inner life, and it requires a very definite respect when one talks about it. So in whichever way you now will conduct yourself, and whatever you think that you want to bring towards this kind of a discussion, I would ask you, after we get through,

that you don't disturb, neither for yourself, nor for others, the kind of condition in which you might find yourself, sometimes perhaps a little emotionally affected, but in any event, you owe it, to other people, that you simply do not go over into ordinary affairs of ordinary life, and return to a superficial form of living, but that you actually allow yourself to be what you really are, and I think what you should be in many more cases than one usually is when one happens to live on earth. So with that kind of an understanding between us I hope that you will remember it when we finally come to the end.

So what questions are there, and again I must remind you that the questions have to be related to attempts of work in the sense of Gurdjieff. The assumption is, that although this is an open meeting, that the different people who come want to come to find out something about what is the meaning of work on oneself, and that there are, of course, among the people of this kind of a group, although it may be augmented a little bit by some persons who are strange to us, this is the Palo Alto group, and you have been in existence already for some time, and also many subjects have been discussed, and that the obligation of this kind of a group is that you have tried to work, and that I come for the simple reason that we want to check up to see in what respect you might need a little help or perhaps clarification of the meaning of working on yourself or trying to become more objective or perhaps even more conscious. So, therefore, limit your questions in such a way that they really have value from that standpoint because superficiality doesn't help you enough to make a living in this sense. Who has a question? Yuh?

Question: Mr. Nyland, I wonder if you could somehow verbalize what an experience is? I find it difficult in making attempts to , possibly you'd recognize that one is taking place in that I'm not quite sure exactly what an experience is.

Mr. NYland: You mean in an ordinary experience?

Question: No, I mean in the sense of work, that when a registration does take place and that I hear the term 'experience' used, throughout the meetings,

Mr. Nyland: Whenever you have a thought or a feeling, and you apply it so that it becomes an activity, it becomes an experience. An experience in ordinary life is based on that which you know, on which you act, and in the action you have a certain experience which is again registered in your mind which then becomes a memory, and you recall it. There's nothing special about an experience, because everything we do becomes an experience in one's life, that is, whatever you even think or feel, without doing, becomes a thinking or feeling experience, and it's simply another way of saying that that what I happen to know I use for a certain purpose, and the purpose may be the activity in which I become engaged, or it may be the continuation of the thought when I want to build, logically, certain sequence of ideas which are linked together. Now I use it simply, whenever one has the purpose of getting an experience of consciousness, that that what I now collect, if I possibly can, as a fact which is more truthful to me when it stands by itself as as intellectual recording. I say when it is a fact, it is absolute. Not only more truthful, but absolute. So this could become more reliable

for me, that then when I apply in a relationship, knowing what I have to do between my mind and that what is being observed as the manifestations of the body, I receive an experience which is then based on an absoluteness of the purity of that observation. Now when I apply it, and I then receive a fact of my behavior, so that this behavior then is expressed in whatever I wish to call it, that I know that there is no further question about it, because it is recorded in such a way that there has not been any interference from either my feeling, that it is free from a liking or disliking, and that it is even free from the fact of an associative thought, which might otherwise affect it or interfere with my interpretation. The purer my particular observation will be, the clearer it would be as separated from any personal opinion, and when a fact starts to stand on its own, and then becomes in that sense free from such interpretations, or even associative thoughts, that is, as a fact, by itself, which for me, when it is recorded, goes over into my memory, becomes for me an experience as described by that fact. The purpose, of course, is that if I try to rearrive at a certain form of self knowledge, that I have, naturally, a memory that will give back to me when I recall a certain event, a condition in which I happen to find myself, and that when in this memory I try to describe what I have been, that many times, that what is now my memory, and I try to recall, may not be so clear any more, or it may be a little vaguer because of the time that has elapsed before I recall it, or that the event itself may not have been pleasing to me, and that, therefore, when I want to recall it, and perhaps even if I want to relate it to someone else, I might even embellish

it, so that I will try to indicate that whatever the experience was, was not only beneficial to me, but perhaps agreeable, and if I can that I would like to have respect from someone else because I have experienced certain things that were worthwhile. So you see, this question of memory, it might play a very definite part in my self knowledge, and whenever I recall it, and I have a description of myself, I will always doubt a little if that what I actually remember was an actual fact. You see, this is something that I must know of myself, that many times the facts as I wish to remember, I remember in a certain way, and that usually when I experience certain things that occur to me, and become for me an event, that then, immediately when it is recorded in my brain, as it is, is associated with something that is similar to it, or that has already a name, that I recognize it, or that it falls in a certain category, and I pigeon hole it, then in my memory in a certain way, so that when it comes out it is already colored. You understand what I mean by that, because if I wish to continue to live, if I wish to evolve, which would mean that, for the time when I am now what I am, that that I have to use as a foundation for something that now has to be built on what I am. I want to make sure that that what I am is always the same, so that my knowledge of myself is reliable, and by reliability I mean that it doesn't matter what other experiences I will have afterwards, and that at any time in the future when I recall it, that my opinion of that experience is always the same, and because of that, I can count on it. If I want to build something, I want to make sure that the foundation is firm, because if there is a question that ten

years from now I may look at certain facts which I now have received as if to something that perhaps was not so, but I built on it something, then I will run the risk that what I'm building is also going to tumble down when the foundation gives away.

So, for the reason for the continuation of a possible evolution, a man must be sure that that what he is is the truth for him, and absolute truth, meaning by that, it will always be reliable, no question, no argument, no personal opinion, and in that sense that it has to become objective; and the only way I can express it, this kind of objectivity, is that I take a fact for whatever it is, and no further questions asked about it, because it is simply because it is. Alright? Good.

Yuh?

Question: I'm very unclear about what is meant by

Mr. Nyland: I don't hear it quite.

Question: I'm very unclear about what is meant by work attempt

Mr. Nyland: Oh.

Question: I understand the attempt is to create a faculty which fulfills the ABC's , but I'm confused about what attempts , because as far as I'm concerned I'm just subjective

Mr. NYland: Well, let's start from that particular point. You are a subjective person, that is you have a life to live, you are in life, you are subject to different influences from the outside world, and that is received by you with your sense organs and that gives you a certain knowledge about the outside

world, and that what you now are doing regarding it is a reaction on that what you have been influenced by. So, a person, as he is living and using the different faculties which he possesses, simply as a body, or as a feeling, or as an intellectual capacity, has a certain opinion about the outside world, and about himself. That what he is for himself will be based on the reactions he has towards the outside world, and whatever takes place in him in trying to consider what his thoughts are regarding that, or what his attitude should be towards the outside world in determining how he should behave, what he should think and feel, and to what extent he will remain dependent on whatever the influences are from the outside world on him will give him a certain opinion about himself and what he is as a man, and it is really a question of the acquisition of sufficient self knowledge of oneself, that I become interested whenever I wish to develop further, that I must know where I start from.

So one says that if I want to acquire self knowledge which is reliable for me, I must make sure that the facts that I receive in either thinking or feeling about myself, that they are correct. Now the question then comes up, 'Is that what I think or feel or so-called know of myself the actual fact? Am I that or am I still subject to the possibility of an interpretation by myself when I think about what I have done or what I have thought or what I have felt?' And, that, I believe, is quite questionable if I try to consider this kind of self knowledge, to what extent is it absolute? By that again, I mean, that it is always the same, because if I want something that is reliable, I must make sure that it is today this, and tomorrow the same,

and ten years fromnow. And I know when I am honest that the kind of self knowledge I have of myself on which I sometimes base what I am going to do, that I am sometimes quite chaotic and quite vague about what is really my knowledge, and when it is my opinion, and I've thought about it, and I've come to a certain conclusion and the next day I meet someone who tells me something that I have forgotten or who gives me a different kind of a viewpoint, or when I listen to people and I always agree with the last speaker, that then I come to the conclusion that my self knowledge is a little shakey. Now to one extent, or rather

Now to one extent, or rather, if one looks at it, and tries to consider oneself for what one is as a human being, and one considers that one knows pretty much what one is, I think this, kind of work has nothing to say. But if I start to doubt, that even if I, whatever I see, might become obvious, but I become subject to an interpretation of that what I'm seeing, that what I feel, that what I appear to be to others may not be that what I really am, The way I manifest may not be that what I am essentially. The opinion I have of other people may not be the truth because they don't tell me and I can not read them. Then I start to question what it is for myself if I want to build up something based on this self knowledge. Do I actually know myself everywhere and always? And do I change my opinions from one day to another? Am I, when I say I will do this and that, reliable enough to know that I will do it? Or when I don't do it will I make all kind of excuses, or will I rationalize about my behavior, or will I put certain things in a certain way so that someone else will get an impression of me which I know is not entirely right, but if it is flattering, I will not question it.

it. If it is something I have to disagree with, because they, whoever the generality of the public is who might tell me such and such a thing about myself, I will not believe them if I know better, but if the something that I think is quite allright and I'll let it go; I become hypocritical.

So it is a little bit of a shakey affair if I rely only on the memory of myself. Now you can say that if I receive from life more and more experiences, and if I gradually, because of the experiences in life, become more mature, and that in living that I become more and more available to that what I am inside, without being shaken up by that what happens outside, that is if I say I receive more and more maturity because that what I experience is a repetition of what I already know, and for that reason it's not so easy to fool me anymore, I think it would be quite right to assume that if I lived long enough that after some time I would become wise, but the question is always, how long do I live, and how many things do I experience that I can not digest, and if I then have to base that what I am and I will build, I can not wait until I'm old enough because by that time, that what I am is sufficiently crystalized that I cannot do anything about it anymore. So, for that reason, one becomes interested in finding a certain method by which during one's ordinary lifetime one can actually come to conclusions which are more reliable, and this is the idea of work on oneself.

For the question of what is more reliable when I am totally subjective, and I ascribe to the conditions of ordinary life results of my subjectivity, the way I look at it and the way I believe that everyone else is subjective, that I say that what is really my subjectivity is a certain binding that I have,

being bound to the conditions as they are, and that many times the way I behave is a result of what has been put into me, and I call it education or advice from other people without I myself having come to the conclusion that it must be based on my own experience. If I start to think about what is really my own, that I can call definitely something that I possess, or if I start to compare it with what I have acquired because someone else has told me, that what I really am, and I know what I am, and that is my own because, you might say even that I have worked for it, is very small compared with the general information which I usually carry around with me, and which at times of course, I dare to say and utter in the presence of others as if it is my opinion, and if I don't dare to do that, I quote. Where is a man who is really a man that he knows for sure that that what he is, he is, all the time?

Well, aside from that fact, that I know that I'm not reliable, and that I still want to grow, I want to grow into something that becomes more reliable, if that is a reason for my existence, knowing that what I'm not now, that I would like to become something that I believe is better, and that the motivation for work for oneself is really that I am not satisfied with the condition in which I find myself at the present time. And when I say it is subjectivity, I would like to get rid of the subjectivity if I possibly could, in order not to be affected by the subjective elements. You can say it a little differently. If I wish to become free from the conditions of earth, I would then know that I would be a different kind of a person, not only more reliable, but certainly a person who would have a chance of

growing further, and this presupposes that that what one is on Earth is limited to the Earth and the conditions of Earth as far as the growth of man is concerned, and that, therefore, if man has potentialities, he cannot develop them on Earth the way the Earth presents the conditions to me, and that there is in a man a very definite desire that he would like to develop potentialities if he only knew how, but he is constantly affected and limited by that what are the conditions, and in general one says he is limited by the conditions of Earth, or by Mother Nature, or that there is for him an impossibility in the first place to add one iota to his height, that he physically is complete, and all that is required at the end is to die. That his emotional state is only limited up to a certain point, and that he really doesn't know what emotions are, and that as far as his intellect is concerned, he is at the beginning, an infancy of a possible development of an intellectual something, that actually could function purely without interference of the other centers. I do not know how much you know of the terminology of these kind of things and whatever you have read, but the purpose of man is to find something that gives him facts that are more reliable, and that for that reason he calls them objective facts, and that what would receive them or record such facts he calls consciousness, as contrasting the state in which he is at the present time which he then must call unconscious, when the unconscious mind receives only subjective facts, that then, if he could have a conscious mind, the facts he could then contain and retain would be objective. I do not know if that [illegible]

I do not know if that answers your question because I really do not know how much you know, but if it doesn't,

Question: I know

Mr. Nyland: Huh?

Question: Shall I tell you something about what I know?

Mr. Nyland: Yuh, that maybe, it may take us too long.

Question: Well, there's the fact that I want to change

Mr. Nyland: You want to change.

Question: I want to change.

Mr. Nyland: Yes.

Question: I want to be objective or whatever I understand is objective. I know I have to do something.

Mr. Nyland: Uh huh.

Question: And work has to be made, but I'm confused about what that means because I see myself

Mr. Nyland: Have you read ever anything of these ideas?

Question: I've read just a few

Mr. Nyland: In Search? You have read In Search, yes, and you have tried to read all and everything?

Question: I'm reading it now for the second time.

Mr. Nyland: For the second time, and all of that has not given you any idea of what ought to be done?

Question:

Mr. Nyland: And now where do you get stuck?

Question: to make an attempt to work

Mr. Nyland: Ah! Supposing I say, now, try to observe yourself as you are now, at this moment. Does that have any meaning?

Question: Yes.

Mr. Nyland: When I say, try to be aware of the fact of your existence, try to register in your brain that particular fact without any identification on your part, or in trying to become impartial regarding the recording of such facts in your brain, or that they as facts should be recorded at the same time when they actually happen.

Question:

Mr. Nyland: No, that you don't understand, because that introduces the concept of a moment which is very difficult to understand. A moment is needed for a man in order to free himself, from what we call the dimensional world. The dimensional world belongs to the mind of a man when he starts to consider or anticipate future events and when he considers that what is past for him as memory. It is subject to a certain length of time in which he then, when he considers that, he remains bound and at the constant introduction of this idea and concept of a time length makes him subjective. Now if i'm interested in objectivity, I have to eliminate that concept of time for me and the only way by which I can conceive of it in my mind is that there has to be a present which is a separation between future and past, and that if it were possible for a man to live at the moment of the present that then he could record a fact objectively, that is without the help of time, without the help of anticipation, without the help of a memory. It's the question for a man to have a certain mind that can function that way instead of functioning the ordinary way which we simply call subjective for lack of a better word, and that simply our ordinary thought

processes, the necessity, in order to bring about this kind of concept of a moment is required when man wishes facts about himself which are completely non-identified in which his feeling is excluded in the recording of such a fact, and that regarding that fact and his experience, he becomes impartial.

Don't let me go further now because it's really it might be quite confusing, but if you wish to know how to work, and how to reach this state of objectivity, it has to be without the help of any subjectivity on your part, and the problem is to find a certain place in the mind which still can function in an objective sense. We use, simply, a kind of a, you might call it a description, or an idea in order to bring home what is really meant, and Gurdjieff calls that the creation of an 'I' which functions objectively regarding oneself. One says that this 'I', in the beginning functions as if it is outside of one, becoming objective to that what one is, and that for the recording of facts which are objective, I have to have a process going on in which there is an observation of myself as I am in different forms of behavior, without liking or disliking, and without introducing any associative concept. It may take a little while before you can digest what is meant by that, but you can see that if it actually answers to the three requirements, and we call the ABC's, simply of an observation process of that what is impartial, and that what can become a moment, an instantaneous acceptance of that what one is, simultanaeity is a word we use for it; that then I have a fact which always will be the same because it is free from time! It is free from place, and it is a concept which is not interfered with by any other part

of myself as a personality.

I'm afraid it might become too confusing if I go too far, and it is really, there are many words that may be necessary. I think you would have to augment by reading a little bit more so that you become familiar with that kind of a terminology, but it's interesting if you want to continue to think about it, although I do not like to take out too much time now for other people. Alright?

Yuh?

Question: if we read The Fourth way

Mr. NYland: No, I would not suggest that, I'm sorry. You can read In Search again for the second time, and you can read All and Everything for the third time, but The Fourth way is not right. The Fourth way is a conglomeration of certain things which was published after Ouspensky died, and I doubt very much if Ouspensky would have been in favor of publishing it. I do not know how much you know about this kind of a history regarding Ouspensky, but that's my advice. Leave The Fourth Way alone.

Yuh?

Question: Mr. Nyland, something that's bothered me from time to time, it seems appropriate to ask it following this last question, is among the numerous cycles that I experience in my life, one of them from knowing, or having a feeling that I know what work is, to the opposite extreme that I'm not at all sure that I know what a work effort is, now one of

Mr. Nyland: Do you contradict yourself now? You said you know what work is and then you say you don't know what the experience is.

Question: This proceeds, this feeling that I know what work is or that I'm not at all sure what work is.

Mr. Nyland: When it is a knowledge, it is really not a feeling. Either it's a fact for you that you know what is meant by work and that you could describe it. The second is when you apply it, that is when you use the instructions and make them practical for you, you will experience the result of work on yourself. You have to keep them separate. Either you know or you don't. You don't have a feeling.

Question: Or that the feeling may be more in conflict

Mr. Nyland: It may be that you have applied it, and then you found out that you could or could not do it. But that has nothing to do with the knowledge about what is, what sometimes is called in Buddhist way 'the only way'. It is a description of how to free oneself from subjectivity. And that can be very clear. The application of it in your own life and your attempts of living in accordance with it, that may create a feeling and maybe an experience; and if it's an experience, it will give you knowledge. But one can be quite vague about that because, in the first place I may not have understood exactly what is meant. I may not apply it correctly. I may have results that I can misinterpret, and all these kind of things can happen when I start out on the road of a little dexterity that I say I want to acquire and become really more familiar with. But tell me what is your question?

Question: Yes, um, that at times I feel that I'm making a work attempt with something extremely simple and that my confusion is because I'm complicated

Mr. Nyland: Because you're what?

Question: Because I'm complicated. Because I'm intellectualizing too much or theorizing too much that I'm not doing it as a sufficiently simple process.

Mr. Nyland: Why don't you?

Question: And I don't know why. It seems to proceed as I said in sort of a cyclic pattern, and I need a kind of a restoring perspective which restores realization that work is a very simple activity, and I wonder if there's something that we could do in groups that could facilitate being restored to this realization

Mr. Nyland: Yes, I understand what you mean, but don't you make it much too complicated right now?

Question: Yes, I always do. This characterizes me

Mr. Nyland: Well, then let's go back to what really is the principle of work. For instance, you sit there, and you have an idea or a thought that you would like to wake up, as we would call it, that is that I would like to have an experience of consciousness that even for one moment I would as it were, experience something that is different from my ordinary state of living. Sometimes I say that I would like to wake up, when I am now in a so-called waking-sleeping state. So now I have this desire. I say 'here I sit, and I would like to wake up.' By that I mean that something should be there that is separated from that what I am now as a personality, and I call it 'a little I', which then at that point when 'I' am awake, as we say, is actually the only thing that is awake, and that that what is being observed is still asleep. If you put work in that sense, and simplify

it, that as a result of any kind of a work attempt that I take what is of my thoughts, or even a feeling, and I try to convert it into an attempt to wake up, exactly the same when after a night's sleep you open your eyes, you make an attempt that your body adjusts itself to the condition of being awake in the ordinary sense of the word. What is it that you wake up, physically? You open your eyes, and you start experiencing certain things that you did not have before you opened your eyes. If I'm in a waking-sleeping state, and I sit in a chair, and I say 'here I am as a body'. Now I would like to wake up to the fact that this body exists. I call it something in me becomes aware of the existence of myself, and immediately when I say it is an awareness; it has to be an awareness in which that what is being, let's call, of what one is becoming aware, is not described in any way, or is accepted for whatever it is; and I simply say, the fact of myself existing is now made known to me in a certain way in a certain part of my brain, which part of my brain I now call, in order to distinguish it from the rest of my brain, my 'little I'.

Now I may have difficulty in trying to come to that kind of a state of awareness, and by the way, by awareness, I simply mean, a mental functioning of recording a fact in an objective sense; and that if it were possible to continue the experience of an awareness, that the something would be awake. You also have to understand that the question of awareness belongs to the 'littleI', or belongs to that part of your brain which tries to function objectively; and that the state of being awake only refers again to the 'littleI', I, as the rest of myself, which

I now will call 'it', remains in existence, and remains unconscious, remains subjective. So even when I make a statement 'I wake up' or 'I wish to become conscious' or when I say 'I am conscious', I mix the terms up a little bit, but it has to be very clear that when I say 'I make an attempt', it's quite true that I unconsciously make the attempt. But when I say 'I am awake', I don't mean that I anymore, I simply mean the 'littleI' is awake to me.

Alright, I sit in a chair, and I have a thought that I would like to become conscious of the fact that I exist. It is an attempt which I make that I try to record that what I am, and the fact of that what I am in a part of my brain in which that fact remains a fact without interpretation. Now you will see, if I try to do this, and I try even to close my eyes, to exclude all kind of other influences, like what I see or what I hear; and then as it were, come to myself; that there is a possibility of a realization that I exist without having any thought about, and any other feeling, and it may last only for a moment, but in any event, there is a possibility of an awareness of myself existing. Now instead of sitting in a chair, I get up, and I walk. There are possibilities of moments during that little period when I walk, let's say, from the seat to the door, that something apparently is able to perceive me, or to become aware of me, and this I say then, it is as if this 'littleI' is accompanying me, and is recording the fact that this body is walking from my seat to the door. Now that's all

Now that's all one can theorize about. The next step is the experience, and no one can tell me what is my experience.

I can talk about my experience, and I hope that someone else who hashad the similar experience can say, 'yes, I recognize that as an experience,' because I know, by experiance what you mean, but I never can convey to you what is an experience in any kind of words. I can only say I have one, and you can hope that you have one, but if there is no experience on your part, I talk abra-ka-dabra. So the establishment of a language regarding these kind of methods is entirely based on the experiences you have, or I have, and when there is a similarity that when you try to describe it, and perhaps stammer a little bit that I also know the impossibility for me to describe it, that I still can say, yes, more or less, I know what you mean, because that is also my experience.

Now, try when you sit,and you exclude practically everything of the outside world, if you can, by closing your eyes. You also can reduce the different activities of your body to a minimum. You can try even at times to drain your mind which is so filled, as you say, with all kind of intellectual activity, to practically nothing. Try for a moment, and maybe for more than a moment, really not to think too much. Whenever a question of thought comes up, you keep feeding the thought by a wish, and you send energy towards the thought. If you don't want to think, or want to think very little, you must make an attempt not to send that energy. That means you must not give attention to your thoughts. You became as if you are a big hunk of flesh sitting, no thoughts, practically nothing, something that has to do with your brain in connection with blood circulation, with a little nervous system that has to be maintained, but your eyes are closed, your sense organs don't get any particular impression. You get used

to the sense of touch when you sit in a chair. After a while you don't register anymore. You now try to drain activities of your mind as if they disappear, as if that what is the attention and energies of yourself is like a liquid gradually draining out of you, as if when that kind of a level of the liquid reaches your chest and your heart, and your solar plexus, you also try to get rid of your feelings. You try to get rid of all the muscular tensions to the extent that you are able, so that while you end up by just being a body, sitting, having your eyes closed, you now try to make a part of your brain become aware of the existence of yourself. It is as simple as that, because, if I have my eyes closed, I have something as a memory, and I say I recall that I was sitting, and then that concept in my memory comes to my brain, I will draw a conclusion that I'm still sitting, and immediately when I want to verify that, of course I can, because I can stretch out my hand and feel the chair, and say, yes, he is still sitting. Now I move, without opening my eyes some part of my body. I take my hand and I make a fist of it, or I move it, or I move my arm alittle up and down, and I still know that my arm exists, I still am aware of my arm, but I want to make sure that it's not based on the memory that I had an arm, or that it is not based on the recognition of certain muscular tensions which in ordinary life have meant to me that I moved my arm. I want to exclude, and I want to be very scientific about it. So I will now try to make movements which are unusual to me so that I have no recognition of something that is taking place with my body because I have never done it before. With my eyes closed I now twist my body in some unusual way quite extra-

ordinary. At the same time then I have only one chance of telling myself that I exist, and it is through a process of awareness, because there is no knowledge available for the description or even the recognition of myself twisting in a certain way because I don't know, I've never done it. I use this simply as a certain kind of an experience that you can apply, and you can test for yourself if there is something that remains aware of your existence, and when you have come to the conclusion that you still are there, that there is still some breathing going on, that still the fact of you being there exists, you draw for the time being the conclusion that that has been registered by the 'little I.' You now let that go and you open your eyes, and now you get up, and now you walk, and you recall what an experience of awareness was, and you try again by an attempt to have an experience, to see if again something can be registered in you as if it is the 'little I' which is aware of your body walking to the door. You understand that:

Question: Yes I do.

Mr. Nyland: This is how we begin, and this is how simple it is, and all the differences that there might be between later attempts of becoming aware of the totality of all the functioning of myself and my personality and how of course I will have to become acquainted with it, and how naturally, if I possibly can, I would want to be aware of all the different feelings, and all the different thoughts and everything that goes on in me that I become aware of the physiological condition of my body, that I become aware of psychological influences which take place, that I am aware of that what is actually mental functioning, that I become aware of

that what takes place when I say 'I feel' or I have an emotional condition in which I find myself, and that after all I wish to become aware of the existende of myself at a certain level of being. All of that, you might say is like higher mathematics, and I hope in time that I will get there, but I first have to learn very simple ABC's. You make it much too complicated by wanting to write an essay in all kind of strange and foreign words in which you want to convey ideas and you hope that people even can read between the lines of what the wonderful ideas are that you have in your brain, and you forget that in order to be able to write, of course you have to have a little pencil and you have to have something that looks like a letter and you have to join the letters together until perhaps they will form a word more or less correct, and that you join the words together and enough spacing to make it legible and that then the words must make some kind of a sentence, and you have a sentance and the sentence has to have a meaning, and now when you link sentences together you have to have a logical sequence of certain thoughts that are related to each other and you build up so that finally the conclusion is a result of what you have said, and if you really want to be a writer that you will know that in between the lines are really the thoughts that you wanted to convey. Don't start with something that is utterly imposaible when you make it too complicated you already drown before you start. Work is simple in principle. It's difficult in application, but how the dickens will you ever be able to grow up when you don't allow the result of that what you are as you now recognize it, that you are a child.

The wish for anyone to wish to become conscious is correct, but how can one expect in an unconscious surrounding, in conditions that earth provides for one, in which I have to adjust my life in accordance with whatever there is that I receive as impressions from the outside, and to which I will, of course, react, in which sometimes my mind doesn't even function because I am habitual. Is that what I consider, that what are wishes or conditions of my body? What is a feeling that I consider a feeling, and that what is a thought, that alone that I formulated and make words of it or that I want to ponder about it and see how much they weigh, that all these kind of things of course will take place in myself as I am, but why bother. I'm interested only in the fact of existing in order to build a faculty that receives objective information, and what I will be able to do with it later, I hope when I grow up that I get out of my childish or baby years and that ultimately I will become a man. When I start with the 'littleI,' it is very, very small. It is less than a cell. At times it's even no reality because I create it out of that what is subjective matter and I want to create something that is objective and how could I? I don't even know the combination that will give me so many ingredients of a subjective kind together so that all of a sudden in that kind of a heterogeneous combination, something homogeneous will start and become objective. So, when I start to work, I assume that something exists, and it is an assumption, but it is the best assumption I can make, and it belongs to that what is the highest form of my thought, and that what is my feeling which honestly wishes to create something which is worthwhile because if I can create a 'little I', I can depend on it

if it could remain in existence and grow up and that ultimately this 'I' could become for me a guide so that I can get out of this chaotic condition of not knowing. So of course it's worthwhile and for that reason I will try my best to give it all the attention it needs. But when it is so small and it is like a little baby, who am I to feed it and how to feed it, and what kind of food, and how can I care for it, and how can I know what it is when it is something of a different kind of nature than I am, and I, subjective as I am, trying to understand an objective creature, and I can say, yes, it has life, because I want to create something that is of value, and I put life in it, and it has life in a certain way which is different from what I am now, but I say it is like a 'little I' and I would like to have it a form which is more ethereal. I want to be that 'little I' ultimately but I'm not now because I'm still earthbound. So, therefore, when I must make allowances that I know how small it is I also must know that it will take time to grow, and the patience that is necessary to see that something objective can grow in a subjective world, when all of the world around us is antagonistic. There is animosity regarding the little I. My brain doesn't want it there. My brain is happy in its unconscious state because there is no reason for the brain to wish for anything else because it is functioning on Earth the way it ought to function, sometimes cleverly, sometimes too much, too many facts, and also too much sawdust, and you must realize that what is this process of wishing to work? What is it that I wish to build? And aside from the fact that I don't have even the bricks prepared for it, that alone that I do not know how to make a mortar, and that for that I need some cement, and where is the

cement, and what is the relationship of water and sand and cement in order to make it strong, because I wish a wall to stand up against time, so it need not be destroyed, that something in me can remain in existence even if I say when my physical body will die, that something can be there so that life can be contained in a form so that it can continue to live. Because I say, it's my life, given to me, I'm not going to give it up. When I live in my life, and I do all the things that I possibly can, not only to maintain it, but to develop it, then why should I wish to give it up, and who would God be if he is that cruel, that when I die he says, 'that's enough, you've done your duty'. I would rebel. I would say, 'my God what do you know about me?'

But you see when I make it too complicated, I try to jump over a variety of different things, and I already assume that the 'little I' is a full grown man. I think that I can forget all my unconscious states, and I've lived for years in a subjective world, and then for some reason or other I get a notion I ought to wake up. I've forgotten how much sand there is in my eyes, and it is troublesome because the wish is there, Also the rebellion is there, because one says, I'm born on earth, why should I have been born here? Why should I have this difficulty? Why is it that God allowed me to be born here on this earth? What do I haveto do? It is unfair when I have such a sincere and honest wish to grow up and become a man and I cannot do it and I need time and patience and I don't have time because I am a little older already and time is really getting short, and all these considerations make it very difficult for me to remain simple and then someone says 'be as simple as you can, and apply this

kind of rule in conditions which are really conducive' and you with your ordinary mind says 'Oh, the hell with it, it may be true for someone else, but I am going to do it now, today, and tomorrow I will be conscious.' You see it is such stupidity because you show you don't know what you're up against. You have to fight an army, a whole legion of manifestations, an absolute unknown territory. You may have a sense of adventure, but you don't know the danger, all the pitfalls in this so-called new world of objectivity, and with what will you fight when you haven't even the tools, and if there is a little bit of a tool, it is blunt. Your mind is incapable. Your mind is really absolutely subjective and to try to put something in there that is an objective faculty in the midst of a surrounding which doesn't want it there and is going to fight it and throw you out, throw that little 'it' out because it is a danger, because it's something unknown. It is something that enters into the community, and the community is not interested in having its sleep disturbed. You see the problem is a difficult one, because with all the best intentions that the man has and all his wishes that he wants to wake up, and definitely knowing that that is the right road, also knowing that that is what should be done, and knowing that he wants to leave this earth as soon as he can, and that although he says, 'Yes I will fulfill all my obligations,' there is still something that I want to do now, and I feel that unless I do it, it will never be done, but then I will go.' It is as if I wish to move, and I have a house, and I don't know where to move to, and I still have to build a house maybe, and I have to have a foundation which is strong, as we talked about

a little while ago, which is more permanent. Because if I build, I don't want to build the same thing which is liable to be destroyed again and again. I want to build on rock. I want to have something that can be the name and also the actuality of a house, because one has to live there, that what is very Holy to me, that what is my own, that what is my life; that is what I hope this part of my life can occupy when unfortunately this body has to die, because there is an end to it, and I know it, and I wish to prepare in this life while I still have a chance to build an 'I' so that when that 'I' can be grown up and is mature, it will remember that it had a creator, and that then the task is one of benevolence to help that what has created it to get across the possibilities for himself, and that 'I' helps me to make out of my emotional state something that is more permanent to change my feelings into real emotions, to give that what is an emotional attitude of myself the insight of a relationship of myself as I am as a human being to the totality of all living, and I can call it God or to Heaven or to the realization of an existence of infinity. I need this 'I' to help me to start even on the road of intellectuality, that I could build something, we call it with Gurdjieff simply a soul, that has permanency, and that has in its nature the possibility of an understanding which I at the present time don't know about, but I hope that some day somehow or other I will understand certain things so that I don't have to go back time and time again to repeat what I already have done a thousand times. I want to get through with this life. I don't want to continue day after day in any kind of a monotonous fashion to do the same thing over and over again,

because I wish to grow up and I want to become a man, and I want to get through so that I can be a real man in freedom. Don't be impatient, but keep on constantly to find out regardless of whatever obstacles there might be, it's a good thing to go on an adventure. It is a safari in the spiritual world. But there are dangers, and it isn't always that you are protected and you run a risk and you must know, because if you don't know you are a fool.

Now, what other questions? Yuh? Come, no more questions? What's the matter? Yuh?

Question: Would you please comment on what Gurdjieff is referring to by a three-brained being?

Mr. Nyland: It's very simple. He calls it a brain simply because it has in itself a certain knowledge. It is not the kind of a brain you can compare to the brain in your head. It is not that same kind of a composition. But when I say that the body also has a certain knowledge which sometimes comes out when it is habitually behaving as if my mind is not functioning it then, but it does it by its own, sometimes called intuition or sometimes what is an acquisition of a certain form of knowledge. You see it is very difficult to define it, and we find all kind of words in order to illustrate what is really meant and sometimes one says, 'yes the body in itself also has three different parts,' and I call that a sub-part, so that the body and what I call feeling and what I call intellect, all three are divided into three parts, so that there are totally nine; and then I say my body has an intellectual-intellectual, no, excuse me, it has a physical-physical, it has an emotional-physical, and it has an intellectual-

physical, that is my body. Then I say my feeling center has now a physical-feeling, a feeling-feeling or an intellectual-feeling. Then I say my brain, that has a physical-intellect, a feeling-intellect, and an intellect-intellect. Then I have nine categories and I'm not any further than I was before. Because I simply have redefined certain things, of course I can illustrate them. And I can trace it and I say that belongs to this book and that book.. what good will it do?

So when I say brains of a human being, I simply assume that certain things are functioning, and sometimes independently, sometimes in connection with each other, and I assign them to the possibility of the physical body, a certain kind of a brain which has a certain kind of a knowledge. Sometimes I call it instinct and I let it go at that. As far as my feelings are concerned I really can not talk about either a center or something that is concentrated or something that actually functions as a real feeling, because in the first place a real feeling should stand on its own feet, if it has any, but all the time what I feel is expressed by means of my body. I don't know of any other manifestation of my feeling that immediately goes over into an expression of my body in some way or other, or in an expression of my tongue and my words by means of my lips, becoming a little intellectual.

that is in the first place. In the second place, the feeling is not a center. It has a certain ammount of knowledge, and as a feeling knowledge I call it intuition, but as far as the feeling ability is concerned, it is divided over the totality of my body in certain nerve nodes which function as feelings,

and that the real feeling in the solar plexus is really something that is a little bit more concentrated than in any other part of the body. So that the problem, if I want to understand what is the brainy function of my feeling, I have to borrow a little bit from that what is my intellect, because my intellect also has a little bit of a section that is functioning in a feeling sense. The thalmus and the hypothalmus are definitely the functions of certain sections in the brain which are directly related to that what is my solar plexus.

So in a general way 'brain' simply means that there is something that is there as stored up knowledge, which in accordance with Gurdjieff is wound up, the bobbinkandelnosts, if you remember, and that that in the process of experiencing in life, that what is the energy as wound up is simply unwound, and undoes, you might say, in the brain, and finally, after some time, has no possibility anymore of being sufficiently alive, to assert itself. So that a man, when he loses the activity of his brain, he becomes senile, and when it is in his emotional state, he has no more feeling and is cold, or it doesn't matter, for him it's all equal, and when his brain in his physical center starts to deteriorate, he losses control. But otherwise there is no particular reason of calling it 'brain'. It is a word and as long as we know what is meant by it, it doesn't matter what you will call it.

How are we getting along, Jerry? Judging by that I still have to talk a little bit, huh?

Question:

Mr. Nyland: A little louder, ?

Question: There are times when I'm trying to work that I notice

the difference between attempts in that, depending on the quality of my wish the attempts seemingly are better sometimes than other times.

Mr. Nyland: Depending on the quality of your brain, you said?

Question: No, the quality of my wish, and I wonder at times how the wish comes about. Can one work in the sense of as if having a wish?

Mr. Nyland: Yes, yes it is not strong, but there is all kind of possibility of imagining certain things to exist, and then to function as if they really exist, and it is with an 'as if' condition of the I, it is also true with the imagination of a wish existing. The reason that I do it is sometimes I'm not sure that the wish actually can exist in the condition in which I live. At the same time I know that if the wish could exist, I would have certain benefits from it. There is no reason why I should not live with imagination as if it is reality when something is stimulated in me that becomes reality in the execution of that. I always hope that whenever there is a wish that is imaginary that ultimately, because of the experience that I get by fulfilling the wish, or by living with it, will enable me, at a certain time, because of the experience and because of that reality, to make the wish into a reality. Scientific research very often goes on the assumption of certain things existing. Ordinary working hypothesis is quite different from an axiom. But I use the hypothesis to the best way I can, because so far I do not know yet anything that is contradictory to it. When I assume a wish to exist, and it doesn't, it's only good as long as there are no facts which contradict the possibility of a wish existing or which would tell me that certain conditions

preclude the possibility of the existence of a wish. But if there is nothing of that kind, there is absolutely no reason why I cannot live in hallucination. I think a great deal of one's life is lived in fantasy, and many times I assume that conditions exist because I like them better, in contrast to what I have to live through at the present time which I don't want. The whole idea every once in a while expressed in the Christian faith that I live on this earth in order to go to heaven, and that whenever I experience something that I don't like, I say I wish to be in heaven, and it is so strong that it seems as if I am there, and my imagination allows me to forget about all what I now call reality, and will make that what is my wish as if it is real, and underlying of that, underlying of that kind of an attempt or that kind of a theory, is that when I wish to live long enough with that that is now for me non-real, that that at the expense of what I now consider real, that what is real becomes unreal, and as a result of that, that what is unreal becomes real. It is constantly the wish of a man to become like God, to be free from what he is on Earth. It is his constant wish to leave this Earth as soon as he possibly can, because he doesn't want to be bound, and it is a real wish on his part that his life is entitled to be free, and particularly because he knows that when he finds himself alive, that it is for him an unfair state to be closed up in a body, and that really for a man, his wish to be free is that it is a condition sine quâ non. It is something that must belong, about which there should not be any argument whatsoever.

Now I say that I wish then to be free, and I act now as if I am free. My wish is so strong that I then believe that whatever keeps me from the reality of my wish becoming a reality, that that I now have a right from the standpoint of the non-reality, to look at that what prevents me, as saying that it doesn't exist, because my wish is strong. You see, I get to a point where it doesn't matter any more what is reality, what isn't, because everything that is determined is ultimately determined by that what I am in ordinary life, and how I behave. And that from that, the behavior for that what I now take on as a material expression of myself, always is fed by that what is my feeling, and what is my thought, and as if doesn't matter if my feeling is not real or if my thought is not real, but that what counts is that what I experience as a form of my behavior. So that the amness of myself in the beginning is related only to that what I am physically, and that when I once and for all know this to be whatever it is, then I can add to it what are the motivating forces for the behavior of my material form. And for that reason, you see, that one starts in work with a contemplation, if you like that word, or an observation, of that what are the manifestations of the physical body only. Because I have no interest in the source as yet. I first want to establish truth, and the truth I can find in the activity of my body, because I do not know what is the truth of any kind of a feeling center functioning, or not even my mind. At most I can say it exists. I know it is there. I know the thoughts are there. Processes take place. Mental functionings take place. I don't know where they come from, out of the blue sky, and they disappear,

because something else crowds them out. My feeling, I can have a feeling. I don't know how to produce it, and only by being exposed again to something physical or something outside of me or a thought that I make so that I can have regarding that thought a feeling. But that what really counts for me is a manifestation which to some extent I can control, and I have a brain to help me to control whatever the manifestations are, and in that way I can experience and experiment with that what I am, and come to definite conclusions. All the other things, the feelings and whatever is of a mental functioning is too ephemeral. It is sometimes a little easier, (etherical). It is something I can not touch, and I am an ordinary human being with my feet on the ground. I am dependent on the manifestations of my physical body. But through that I come to the reality of that what is the motivation, and then I will be able to decide, having a knowledge of that what I am physically, then I will also know that what I feel in reality, which has been translated into an activity to either my feeling or my mind, I will know from the reality of the manifestation, that what is the real motivating force, either in feeling or in mind. It doesn't matter at all that what is determining my behavior that counts. I don't care if someone else puts something in my mind, or actually affects me, if the result is a wish to continue to manifest, it doesn't matter where the source was, or may be in the future. You understand that?

Life is what I am, and my amness is for a long time my unconscious state. I will only know that what is for me as near perfect and as near to an end as I can be, which is my physical body. All the rest is still [illegible]. My feeling center

is not sufficiently developed to be able to do something with it, and my intellectual body is so far from being formed that I only have the note 'do'.

Yuh, Barry?

Barry: This morning I was reading a chapter on Beelzubub's fourth sojourn to Earth, the section that talks about Belcultassi and contemplation, before he formed the Akhaldan society, and there's one sentence that struck me with the idea that Belcultassi was contemplating the sense and aim of existence and that this was the function of an ordinary, - a normal being. Well, I stopped at that and considered for myself, what is the sense and aim of my existence, and I realized that, was I to consider this from the point of view of my private life, my personal life, my professional life, or was I to consider all three to four aspects of myself in order to begin to realize, what is the sense and aim?

Mr. Nyland: How do you think Belcultassi considered it? It says that - , go ahead. - It is the aim and the reason for myself as I am existing, so I accept first what I am, and then I want to see what can happen when I accept this in the further development of what I might become. If I become something that I am not now, and it is in the direction in which I reach more understanding, I will then know, at the point of having received more understanding, what really my aim is, but at the same time when I start to consider, I will first try to find out what I am, but then knowing that I have to do something with it, I will try to define it in many different directions, not only professionally, not only personally, or privately, or sociologically. I

will have to consider that what I am in all relations, and whatever relations that i now at the present time have, and for which i am responsible. So that if I see these relations and the responsibilities of myself, that I will come to the conclusion that my aim in my life is first to see that the responsibilities are answered, that I don' t run away from them, that I settle them. In the second place, that the fact that I'm born on earth, and that apparently there are certain laws, partly preventing me from being free, but nevertheless having a meaning, because I have been born on earth, that I find myself with my desires to become free impeded by certain things which I now call my karma, which has to be overcome. In the third place, that what I now see as myself as having equipment for fulfillment of a definite aim, that first i must know what i'm capable of, and what is in store for me, if that what would continue to grow is based on what I am now. In the fourth place, that what I feel i want to be must not be a result of an exterpolation of that what I am now, but being a man and considering the question of why I was born, I will always aim at the highest possibility which I believe in it. So when a man considers himself as a human being, and when he sees that he is on earth, and that he has certain functions to fulfill and that there is in him a very definite emotional quality which creates in him the wish of finding out what he is, and to establish for him a result in concurrence with that what is his aim, that he will put his aim as high as he believes he can reach. For his ordinary body he can only reach as far as his arms are outstretched and standing on his toes, but for his intellect he knows the whole world is still ahead of him, and that what

he can to a certain extent control, is the little bit of feeling which gives him the possibility of having a wish for further understanding of his life. What man does in such a case when he comes to the realization that he is as an ordinary human being potentially able to become something else, and he aims his aim so high that he will make allowances for the law of gravity and the law of psychological gravity, that after some time he will become very clever, and he will be, in acquiring wisdom about the potentialities of himself, will find out what the road ought to be that he ought to follow. Now, what this aim is ultimately, it has to be in the beginning that what he can work with. He can not afford to fool himself, and to go through all kinds of detours. He must have a very strict aim which is conscious, that is, which is c lear, about which there is no further argument, and he also has to have a belief that he will be able to reach it, because if he doesn't have that belief, he may as well not start. How does a man reach this belief for himself? When he starts to know what he is, and the more he knows, the more he knows what he is not, and that in his so-called will or that what he wishes, he is unreliable. When a man becomes honest and sincere, he must know that he can not reach it all by himself, and that he in understanding that he is part of a totality of some kind of a scheme, which even he does not want to understand because it is too much for him, that at least he knows, he is dependent on certain currents. Now when he wishes to aim high he says I want to have that kind of a current that will actually help me to become, if I wish to aim as high as I can, as spiritual as I am. Because the reaching for a spirituality will mean for him, leaving that what is matter as Earth alone, and that

therefore when this aim is directed towards something, and you might say, in order to stay sufficiently within his means, and not to be too foolish, and not to aim at too much blue sky, he will aim at the sun. It means simply that man in his life has to understand what he is, and Belcultasai started to understand that there ought to be rhyme and reason in his existence, and that during his lifetime, alloted to him, he had an obligation to find out, and that the only way he could find out is by starting with that what is fundamental to him, the assumption, 'I am now, where do I go'? and in working towards that what he aims at hoping that gradually it becomes clearer. When I at the present time look at the sun, I'm already destroying my eyesight, but I do hope that gradually as I go towards it, and I use the different levels of being, indicated by my planets, that I become more and more adjusted to emotional states, that with that there is the possibility of an intellectual development which will enable me to be in the presence of the sun, without being hurt, and that therefore the aim for a man when he says 'I want to wake up', is for him a stepping stone towards a further state of consciousness, without being able to define if that is final or not, and in all probability it is not final, because why should he assume that only one step separates him from infinity, but he is willing to find out, and he is willing to go. He is also convinced that he can reach something. And that then his time alloted to him now, in this lifetime, will enable him to come to a conclusion which is satisfactory.

Belcultasai would not know what his aim is, and would have been, until at the time when he reaches something, he says

'this is my aim', and then when he says this, and at the same time feels it is not as yet fulfilled, he would also say, it is not as yet there. A man, continues to live, having the realization that he is alive as long as he has to use a form in which to live, because as soon as one can conceive of an idea of life existing without form, there is no more reason for him to consider his life as life, because there is nothing else. Life as we know it, only we know it because of death. Existence of form, we only know because of destruction, and when a man starts to grow, and gets freer and freer from the form of his life, in which then his life becomes separated from that what is the form for him, that ultimately that what is his life becomes his infinity, and it is not even his infinity, it is infinity, and it is no more a distinction between man as he is now and man as he will be, because he's always the same. So the ultimate aim for Selcultasse, an aim for each human being, is ultimately to be united with the totality of all things, in which there is only life, and existing, and which can take form any time it wishes, and which need not have form whenever it doesn't, and which need not have a wish, and only have the realisation of an existence, and even that as a distinction between an 'I am' reaches the state of amness without identifying his 'I'. You see it's a strange kind of a philosophy. Everything drops away in order to make room for everything.

I think that was a sign, wasn't it? And in order not to make it too difficult, and to do too much explaining, I'd better say 'good night', and I hope to see some of you tomorrow when we

have group three in San Francisco, and again, you can ask questions, but perhaps this time the answers will not be, will not be entirely on the basis of objectivity. Good Night every body.